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path; its studies are *dynamic* rather than *static*, and the fact of a continuous change in social conditions is one of which they take supreme account. Such studies do not supplant the earlier ones, but they supplement them in a way that is indispensable. Professor Gide speaks a wise and needed word in behalf of the deductive method of investigation; with facts alone at his service the student is in a labyrinth out of which logic, sometimes even scientific imagination, must guide him as by Ariadne's thread.

The New School stands in a special and intimate relation to practical life—a fact that Americans can see attested by the renewed confidence that business men and statesmen have in the results of economic research. It favors the expansion and not the repression of true individuality, but recognizes the fact that this develops together with practical altruism. Individuality is sharply distinct from individualism.

The New School has points of contact with the Socialistic; in fact, the left of the one school merges in the right of the other, and both are in agreement as to the fact that evolution is carrying us toward a state in which "association for life" shall replace the struggle for life. Like the Catholic School of Le Play the New School uses the historical method and recognizes the action of moral forces in economic life; unlike that school, however, it fails to find in history models for imitation. Defining the contrasted schools as those, respectively, of *Liberty*, *Equality*, and *Authority*, the author characterizes his own as the school of *Solidarity*.

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J. B. CLARK.

CHARLES FOURIER. *Œuvres choisies*. CHARLES GIDE. Paris: Guillaumin et Cie., 14 Rue Richelieu; 1890.

"EVERYONE has heard of Fourier; no one has read his books; and it results that, although almost a contemporary, he belongs to the world of legend"; so says Professor Gide in his admirable introduction to a book of selections from

the works of the eminent Socialist. The reasons why so few readers have a direct acquaintance with Fourier lie in his grotesque vocabulary, the extent of his writings, and their lack of orderly arrangement. "It would not be an unfruitful task," says the editor, "to give to the public an abridged and, so to speak, civilized edition of the works of Fourier." What he has now done is to give in a compact volume of two hundred and thirty pages a selection that includes Fourier's statement of general social forces and tendencies, his indictment of civilization, and his detailed plans for a new society.

While in the case of most writers a volume of excerpts would mar the unity of the works from which they were taken, in the present instance the reverse is the case. The little volume has actually created a degree of unity that was wanting in the extended works. The book contains a biographical and critical introduction that is written in a sympathetic spirit, and will be highly useful, both to economic students and to general readers.

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J. B. CLARK.

A SHORT HISTORY OF ANGLO-SAXON FREEDOM. The Polity of the English-speaking Race: Outlined in Its Inception, Development, Diffusion, and Present Condition. By JAMES K. HOSMER, Professor in Washington University; Author of "A Life of Samuel Adams," "A Life of Young Sir Henry Vane," etc. Pp. 420. New York: Charles Scribner's Sons, 1890.

IN his preface Mr. Hosmer says: "There ought to be room for a book succinct and simple in its terms, which should tell to busy men and to youth in the class-room the story of Anglo-Saxon freedom." That there is not only room for such a book, but a great need of it, no intelligent person can deny; and that Mr. Hosmer's work is well adapted to supply the deficiency few of his readers will be inclined to doubt. History, in the minds of most Americans, after a brilliant prelude in the landing of the Pilgrims, the birth of Washington, and the battle of Bunker Hill, began in earnest with the Declaration of